

The Church School Teacher

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THE
CHURCH SCHOOL
TEACHER

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JUST A FEW WORDS

FROM YOUR DIRECTOR

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Just A Few Words

By THE EDITOR

FIRST, a word to the new readers of THE CHURCH SCHOOL TEACHER. The CST is published primarily for the Church school workers of the American Lutheran Church and the Augustana Lutheran Church. Most of the issues are single editions directed to the teachers of both churches, but in September, December, March and June separate editions are published. That's so each Church can have articles dealing with its own specific teaching materials. Last month, for example, each Church had its own edition.

Together Again

But this month we are together again. You will see articles from our directors, R. A. Vogeley of the American Lutheran Church and L. H. Westberg of the Augustana Lutheran Church. In these director columns, Dr. Vogeley and I speak specifically to our church school teachers and

often refer to terms, titles, and programs familiar only to our own Church's teachers. As a rule the other articles are for the teachers of both churches, although sometimes we must break the rule. Miss Widen's story, primarily for Augustana readers, is an example.

Welcome!

To this explanation we add a great big welcome to our new readers. We hope you will enjoy and be helped by the CST.

According to the final report from the 23rd International Sunday School Convention there were three hundred seventy Lutherans registered — 174 United Lutherans; 93 ALC; 70 Augustana; 30 ELC; and 3 AELC. Total registrations of all denominations were 4,316.

A frequent reaction of the Lutheran delegates was, "We are enjoying especially the fellowship with Christians of other Churches." Somehow the wideness

in God's mercy seems more real when workers from several denominations get together. One had that feeling at the Cleveland convention where Sunday school workers from thirty-six denominations met, co-operatively.

In Word and Deed

Readers of *THE CHURCH SCHOOL TEACHER* will be glad to know that their boards of parish education have been co-operating in word and deed since 1920. It was thirty-five years ago that the Lutheran Intersynodical Committee was formed. Practically all the synods are now members — ALC, Augustana, ELC, UELC, AELC, Missouri, ULCA, and Lutheran Free. And the co-operation has resulted in the publication of literature and filmstrips as well as many other projects of value to the congregations.

Occasionally one is asked, "What will happen to this co-

operation now that there has been a shift in the merger lineups? The answer is that the boards of parish education will continue hard at it, co-operating as usual.

Four boards have moved outside the Lutheran family to work together with other Protestant groups. For years ALC, ULCA, AELC, and Augustana have been active members in the Division of Christian Education of the National Council of Christian Churches. There will be no slackening in our co-operation in this Division, either.

The Blessing

Well, this is the month you go "hard at it", too. The CST hopes for you a blessed hard-at-it year with a church school bursting at the seams, and enough teachers and officers to do a great teaching job. Remember, **OUR CHURCH . . . A TEACHING CHURCH**. God bless our church schools.

DEMOCRACY'S CRUCIAL AREA

American democracy succeeds or fails within a five-mile radius of the town pump. America's basic laboratory of living is one's own community. There, or nowhere, comes the demonstration of the art of achieving unity in the midst of diversity.

—DR. J. RICHARD SNEED

From Your Director

By L. H. WESTBERG

Augustana Lutheran Church

MOSTLY about co-operation and working together — that's the theme of "Just a Few Words". So the transition to my director's column ought to be easy. I start with "Together for Christ and Youth." And that is what I shall do.

Together for Christ and Youth

That is the name of the Augustana Board of Youth Activities and Board of Parish Education program to enlist and instruct high school league counselors and Bible class teachers. In three years we hope to cover the entire Church with the program. This year we will hold meetings in the districts within the following conferences — Iowa, Illinois, New England, and New York.

Why is the program called "Together"? For one reason, because the two boards are joining forces. But more important, because a new principle is being introduced to the congregation — the inte-

grated youth program. The "iron curtain" is being removed between the church school and youth activities. Now, the counselors and Bible class teachers will get together to deal with the *whole* person of each youth.

A review of the laws of learning will help explain the reason for the "Together" approach. It is definitely established that people learn only if certain conditions are met. The conditions are termed "laws", best stated by Ernest Ligon of Union College as follows: 1. Exposure, 2. Repetition, 3. Understanding, 4. Conviction, 5. Application. Let me illustrate them.

Exposure. A teacher of high school youth gives a lecture. The youth listen, i.e., they are exposed to the lecture. This first condition of learning must be met if there is to be learning. But, if only this first law of exposure prevails, i.e., if there is no discussion, no taking of notes, no examination, chances are the lecture will go in and out

with nothing learned. This class would be "hearers of the Word" only.

Repetition. If the truths to which the youth have been exposed are to be learned, there must be repetition. Such methods as discussion, assignments to small committees, role playing, creative writing, drama should be used to make interesting repetition.

Understanding. Ask an adult or child what teachers have been his favorite and his answer will likely be: "Those who were patient and who explained things so I could understand them." A truth is learned as it is understood.

Conviction. No truth is really learned unless there is personal acceptance of it. A person may hear about God's forgiveness for half his lifetime without becoming personally involved. But when Christ becomes *his* personal Saviour and he is convinced the forgiveness is for *him*, then he is reaching a high pinnacle in learning the truth.

Application. In the final analysis, however, it is the doer of the Word who reaches the highest pinnacle in learning. The law of *application* finds its expression in the activity of youth.

So parish education and youth activities together spell Christian learning. There should be no separate paths in the youth program; instead pastor, church council, ed-

ucation and youth directors, education and youth committees, counselors and Bible teachers — all should work together for Christ and youth.

In his sermon last Sunday morning the pastor told about a "cream of the crop" group which he had counseled in a Luther League camp. "Imagine my surprise", he said "when I learned that only one in ten came from a home where there was daily family worship."

The Family's Part

Here is a field for the church school teacher. Departments, when planning their quarter's work, should determine what part each family is to play. What better way to use the laws of repetition, understanding, conviction, and application than to prepare outlines for family devotions based on the Sunday school units and to help parents in using them. If parents know what your quarter's objectives are and you suggest ways in which they can help reach the goal, you will find your teaching much more effective.

Should your department be the Junior Department you will have devotions ready-made in the Sunday school story paper, JUNIOR LIFE. Suggest this weekly devotion series to the parents and point out how the little worship service follows the past Sunday's lessons.

Director's Column

By R. A. VOGLEY

American Lutheran Church

IT IS October. Another summer has come and gone. We look back to our regular Triple T Workshops. They reached a new high in both the number and the quality of those attending. We are grateful for the greater interest in effective teaching.

Many of our zone institutes have been held. Thousands of teachers had an opportunity to take either the Introductory Course or the Departmental Course on "Effective Teaching." Youth sponsors shared in the course prepared to help them. Officers, Parish Education Committee members, and others enrolled in the course on administration.

It is not too early for you to think about the 1956 institutes. We will have courses for both new and experienced teachers.

If you cannot have a pre-service training course in your church you can send your prospective teachers or relatively inexperienced teachers to the institute.

The departmental courses will help your regular teachers.

Also consider the possibility of

sending your most capable departmental teachers or principals. Strengthened by the institute, they can conduct departmental meetings or courses in your own school for all of your teachers.

It is not too early to think about the 1956 institutes. Place an item on your 1956 budget. The dates and places will be made known before the end of the year.

The C. T. P.

If you are following our suggestions for the C. T. P. (Congregational Training Program) you will review this month God's goals for Christian education and God's part in Christian education. You will plan your lessons according to your own schedule.

"Fill the Church"

The plans you have made and the preliminary work you have done in preparing for this contest will now begin to bear fruit. We hope that in our Sunday schools at least 29,000 more people will be studying God's Word by the end of 1955 than in 1954.

What will be the increase in your Sunday school enrollment and attendance?

How many more Sunday school pupils will attend church services regularly?

What will your anniversary offering be?

Faith and Action Series

Displayed at all of our institutes this summer were copies of the Faith and Action quarterlies for use by young people and adults. An increasingly wide range of courses is now available for use in our Church. If you are interested in this series, write to the Board of Parish Education for further information.

The A. U. S. Material

Two questions were asked at several institutes. Since they may be on your mind, we repeat them with our answers.

1. Why doesn't the Wartburg Press issue the material by lessons rather than by the year?

Answer. Because of the extra hand labor involved, the former procedure would increase the cost and be open to human error in counting 49 copies of 55 lessons to one church and 32 copies of 55 lessons to another. Remember 2,000 churches are involved.

The class members or a group of Luther Leaguers or helpers can

do this work in your church as a service which adds no cost to the material.

2. Why aren't the worksheets bound?

Answer. That point was also considered carefully.

The problems of having material to work with each Sunday in class and each week at home is not easy to solve. A child may take a book or a quarterly home and forget to bring it back the next Sunday. Then he has no worksheet in class. Some, very few we admit, might do work in advance. This would reduce their interest in class and place them on a different level from other members.

Therefore, in order to

1. have the lesson material at hand for each pupil every Sunday and

2. provide a pertinent reason for the teacher to visit the absentees, as well as

3. produce the material in the most economical way, the decision was made to issue the worksheets in loose-leaf form.

A group of young people, some construction paper and stapling machines are the combination we suggest if you want the sheets bound by quarters or for the entire year. 8½x11 notebooks for the pupils is our first and constant recommendation.

What Is Christian Character?

By R. A. VOGEELEY

THIS year the CHURCH SCHOOL TEACHER brings a series of articles on Christian character. The series itself is based on Dr. George Arbaugh's book "Growth of a Christian." If you have a copy of his book, which is one of our Lutheran leadership courses, refer to it for additional information.

The reason for this series of articles is given in his book. On page 7 he writes: "And those who are called to places of leadership in the work of the church should have such an understanding of what is meant by Christian character and how Christian character develops, that they can aid those who come under their leadership to move in the direction of attainment."

Each month the article will focus your thinking upon a different phase of Christian character. This article seeks to stimulate your thinking on what Christian character really is.

Character

The word "character" has various meanings. Two sentences illustrate two different implications. "He is a character." "He has

character." The latter meaning is the one we have in mind. Character refers to what we really are, not merely that we have so many toes and thumbs and can or cannot sing.

Each one of us is unique. Each one of us has certain distinctive characteristics. We may be reliable or shiftless, weak-willed or determined, mature or immature, patient or impetuous, selfish or considerate. Generally we are a combination of various characteristics yet certain ones predominate and determine what we really are.

If some friend or employer were asked to submit a confidential character reference about you, what would he write? His reply indicates the opinion he has about you. Such character references record merely one person's estimation of another.

Everyone has character whether good or bad. But only a Christian can have Christian character. So our next question is,

What Is a Christian?

Various definitions can be given. A Christian is a person who believes in Christ as His Savior and Lord. A Christian is one who

knows what Christ's atoning work has done for him and knows what God expects of him. A Christian is one who is in a new relationship with God through Christ. Dr. Arbaugh has written, "Contrary to the opinion of many, a person is not Christian by virtue of being well adjusted. A true child of God is a sinner whose wickedness Christ has overcome by the cross and who clings to his Savior in faith. If this forgiven sinner can become well adjusted morally and emotionally, that is fine. Indeed, he must try to do so. Nevertheless, his Christianity consists centrally in the daily renewal of his baptismal relationship to Christ, through repentance, faith, and a new life." (p. 33.) A Christian is one who can say, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Gal. 2:20.)

Why Are We What We Are?

Quite frequently you hear a statement, "She is just like her mother." There are strong family characteristics. We have certain ways of walking, of talking, of acting. Were we born that way or did we acquire those characteristics? There are physical resemblances in the color of our hair

and the shape of our hands, in our height and weight. Did you inherit some of your mother's sensitivities, some of your father's physical stamina, some of your grandmother's calmness or nervousness or patience? There is no doubt that what we are is determined in part by the effect of heredity on our character. Strong bodies enable us to do more good work. A stable emotional inheritance from steady ancestors helps us to face calmly the trials of life. "Yet good heredity does not make a man good. He is still free to spoil what that is his." (Arbaugh p. 34.) As human beings we are creatures of God, wonderfully endowed with a remarkable body.

Why we really are what we are depends also in part upon our mental inheritance. There will certainly be a difference in the person with an I.Q. of 80 or 130. Intelligence may enable a man to appreciate more highly the value for which the church stands and to search the scriptures; nevertheless this can effect character only in part.

Our character is also dependent upon our personal reaction to what we are. If I am 5' 2" and would like to be 6' 1" that fact has had some influence on my character.

Every person has a different heredity. As members of the human race, we are sinful human

ings. The image of God has been marred. But through Christ's redeeming work, we Christians have a new heredity for we are new creatures in Him.

Our New Heredity

We often fail to consider the deep significance of this all important fact when we talk about Christian character. It is quite possible that we do not use this spiritual potential to as great an extent as we draw upon our physical or mental potential which is ours through human birth. Each Christian has a new heredity.

Although by nature my eyes may not have 20-20 vision nor may I have the physical stamina to work for twelve consecutive hours, yet because the Holy Spirit works in me, I can have a new spiritual vision inspired by the mind and thoughts of Christ, I can receive strength to do what God wants me to do.

By physical heredity I may have a low or a high mental capacity, but I can understand spiritual truths only through the work of the Holy Spirit. Although I may have inherited certain frailties and a nervous temperament from my ancestors, "Christian faith, prayer, and the strength which God provides, enables a person not only to make the best of what he has, but also to try to bring some

good out of limitations and evils." (Arbaugh p. 35.)

Because of Christ's love for me, there is a new motivating force in my life which can deepen my concern for others and my desire to do the good works which God prepared beforehand for me.

Because of God's word I know those things which please Him. The new controlling purpose in my life is to seek first the kingdom in whatever sphere of activity I choose because of my physical inheritance. My hands instead of striking down a fellow human being can help him. My tongue instead of cutting or cursing Him can bless Him. Our new heredity in Christ has certainly changed our spiritual quotient. We are to be holy as He is holy. We are to be "imitators of God as beloved children." (Eph. 5:1.)

Without Christ all are children of wrath living in the passions of their flesh following the desires of body and mind. But Christians live in Christ and "walk in love, as Christ loved us and gave himself up for us." (Eph. 5:2.)

Christian Character

We have already been describing Christian character. Dr. Arbaugh has written these words about a Christian, "By grace he is a person who is to show the kind of qualities we see in God." (p.

15.) We can all sense certain phases of Christian character in a loved one, in one of the faithful workers in our church, in some teacher, missionary or pastor. He is a person about whom we say, "We wish we were like him."

The Bible reveals to us Christ's character. We see His divine love, patience, concern, strength. The goal of all Christian living has been expressed by Paul in

these words "we are to grow up in every way into him who is the head, into Christ." (Eph. 4:15.) This is our goal. Each individual knows how woefully he fails to live up to Christ's standards. He confesses his sins. He prays for strength and grace. He thanks God that he has a new heredity in Christ and by the Spirit's help strives to become like Him. This is Christian character.

Worship

As I enter this
Thy sanctuary, Lord,
To worship Thee
To listen to Thy word

May my heart be filled
With holiness and peace
Let worldly thoughts
And idle talking cease.

Here for one short hour
From all the busy week
May I be still
And find that which I seek.

—MRS. EARL WALLACE STICKLER

Christian Education (I)

God's Part

By C. E. LINDER

THERE is no education totally apart from God. Always the enabling ultimately comes from God, even when He is not recognized or wanted in the process.

Christian education, however, reverently recognizes and gladly grants God His rightful place and part. Indeed, Christian education accepts God as its final authority and the ultimate source of all its teaching-learning ability.

To Grow . . . Into Him

In Ephesians 4:13-15 Paul describes Christian education as a growing-up process: "To grow up in every way into Him who is the head, into Christ . . . to mature manhood to the measure of the stature of the fullness of Christ." In regeneration the sinner is born an infant in Jesus Christ. The purpose and goal of Christian education is to assist this infant to grow up in every respect like Jesus Christ.

That a reborn child of God may grow up into a truly Christ-like personality he will need to grow in the following respects. He must grow in his *knowledge* and *un-*

derstanding of Christian truth. He must grow in his *ability* to judge and to *appreciate* the true worth of every aspect of Christian truth. He must bring his personal *feelings* and *attitudes* into increasing conformity with Christian truth. He must grow in his *skill* in translating Christian truth into the practical affairs of his everyday life. He must allow the Christian educative process so to transform his total personality that he grows more and more to *think* like Christ, to *feel* like Christ and to *conduct* himself like Christ.

Only God can and does produce such growth in Christlikeness in any individual. Nevertheless, in Christian education God takes the learner and his teachers into partnership with Himself.

The Partnership

As in every such divine-human partnership, God reserves for Himself the major part. He assigns lesser, but none the less important, parts to His human partners. In setting up this divine-human partnership God exposes Christian education to possible

failure. For while God can always be counted on to perform faithfully His part in the partnership, teacher or learner, or both, may fail in the performance of their part. Truth is, the success of the Christian educative process will in large measure be determined by the way in which the human partners participate.

To inspire both the learner and the teacher to perform faithfully their assigned part in Christian education with confidence, willingness and even enthusiasm, let them consider what God contributes to the process.

God Provides the Text

God provides *the subject matter* for Christian education. This subject matter is the saving knowledge, the divine wisdom, the Christian truth which God has revealed and caused to be recorded by divine inspiration in the Word of God, our Bible.

Of this Word God says, "It shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it." Isaiah 55:11. It is of these sacred writings that Paul says, that they "are able to instruct you for salvation through faith in Christ Jesus. All Scripture is inspired by God and is profitable for teaching, for reproof, for correction, and for

training in righteousness, that the man of God may be complete, equipped for every good work." II Timothy 3:15, 16. And whenever Paul preached and taught the gospel contained in this Word he found it to be "the power of God for salvation to everyone who has faith." Romans 1:16.

And the Teachers

God also contributes the *teachers* who are to work with Him in the Christian education of His people. "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors, *and teachers.*" And then Paul goes on to state the great purpose for which Christ the Head of the Church has given these teachers: "For the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into Him who is the head, into Christ." Ephesians 4:11-15.

Let the teacher note that he is

chosen gift of God to the Church, who has by God been given his part in Christian education and with that the ability to perform it. God never asks any service without proffering the enabling for that service.

Who the Christian teacher's enabler is he may conclude from these words of Christ: "'As the Father has sent me, even so send I you.' And when He had said this He breathed on them, and said to them, 'Receive the Holy Spirit.'" John 20:21, 22. And these earlier words of Jesus: "When the Spirit of truth comes, He will guide you into all the truth. He will glorify Me, for He will take what is Mine and declare it to you." John 16:13, 14.

Grace to Grow

God yet makes a third great contribution to Christian education. *He enables the learner to grow* in Christian knowledge and understanding, judgment and attitudes, skills and habits, into a Christian personality.

The same Spirit who enabled chosen men to write the Word of God and enables the Christian teacher to impart that Word also enables the learner to grow by the power of that Word.

Christian truth is a spiritual matter that must be spiritually discerned, if it is to be learned,

understood, appreciated, accepted and practiced by a transformed personality. Such essential spiritual discernment man does not have by nature. He must be given it by the Holy Spirit.

Paul puts it this way: "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual man judges all things." I Corinthians 2:14, 15.

Luther has stated it thus for us: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."

When Christ commissioned His Church to make disciples by baptizing them and by "teaching them to observe all that I have commanded you" He graciously added the promise, "and lo, I am with you always, to the close of the age."

The Real Plus

The presence and participation of God is the real plus in Christian education. God lends it a *dignity* beyond that of any purely human endeavor. The Christian teacher and learner are workers together with God. Christ is in the midst

of those who gather together in His name.

God's part in Christian education assures it of *success*, provided teacher and learner perform their assigned part. God can be counted on to do His part, but He has not promised to do the part of the

learner or teacher. Indeed, only as teacher and learner do their part can they expect God to do His.

And to whom will the Christian teacher and learner give the glory? Why of course, to God alone who has worked in them to will and to do His good pleasure. Phil. 2:13.

The Clock of Life

The clock of Life is wound but
once,

And no man has the power
To tell just when the hands will
stop,

At late or early hour.

Now is the only time you own,
LIVE, LOVE, and TOIL with
a will;

Place no faith in tomorrow,
For the clock may then be still.

—ANON.

"Revision on the Way"

By J. VINCENT NORDGREN

WORK on the revision of courses in the Christian Growth Series has been going on for some time. Before the work was started, careful studies were made by the three co-operating boards of parish education of the American Lutheran Church, the United Lutheran Church, and the Augustana Lutheran Church. Criticism was sought from teachers, pastors, and parents. On the basis of such returns the revision has been made. The first of the new courses will be available for use in church schools beginning in October of this year.

Kindergarten I and Intermediate III will be ready for distribution in September of this year. A year later, in the fall of 1956, revised material will also be ready for Primary classes. This will be followed in 1957 by the first Junior revision and in 1958 by the first Senior revision. Each quarter in each department will appear in systematic order so that once the revision of a department has begun, it will proceed without any gap or interruption until the entire series has been completed.

In other words, once you begin to get revised material for your department, you can expect to get the succeeding quarters as needed until the cycle is complete.

What will the revision be like? While it will continue to follow the group-graded or cycle plan, the revision will vary in departments and specific quarterly parts. Some quarters have been found so good that except for minor changes it would seem inadvisable to change them. With others, however, extensive improvements are being planned, and in some departments a rearrangement of materials has seemed advantageous.

New covers are being designed, so the entire series will get a "new look." More important, a considerable number of new illustrations are being secured to take the place of old ones.

Strange though it may seem, the constant changes in women's dress add to the worries of editors and publishers of Sunday school literature. A skirt of proper length one year will be considered either ridiculously long or embarrassingly short two or three

years later. We have therefore learned that it is best to tell the artist to have the lady teacher always standing behind a table or a group of children so nobody can see in the picture how long or short her dress is. Another thing we have learned is to let no artist put a hat on a teacher. Styles change too fast for that. Besides, a teacher ought not wear a hat while she is working with her class; it looks too formal and stand-offish, as if she didn't intend to stay with her class and help them feel at home.

A Change in Name

A change in name has been arranged for the Beginner's courses. From now on they will be known as *Kindergarten* courses, this change being in line with the name used by both public schools and, more recently, most Protestant churches. Moreover, both Kindergarten and Primary quarters will carry individual titles, such as, "We Learn How We Shall Pray," "Bible Stories about God's Helpers," rather than the more general titles of "Our Primary Children" and "Our Beginner's Children." Within each quarter there will be specific units with clearly defined aims, such as "David, the Shepherd Boy," "Jesus Taught Us to Pray," "Some Things We Know about God."

More important than these general outward changes are three that have to do with content.

The first is *simplification*. There has been room for the complaint that some lessons include too much material and are difficult to bring into clear focus. Plans call for the elimination of some of the material, including some repetitious Bible references, and a presentation that is more simple and direct so as to bring the main facts of a lesson into sharper focus. This is especially true of portions of the Junior and Intermediate quarters. There will also be a little less memory work, but more repetition of it so as to insure more thorough mastery.

More Tie-up With Bible

A second improvement in content will be a more obvious *tie-up with Biblical stories* and other references in some of the Primary lessons. This is a point at which there has been some misunderstanding and criticism that may not have been entirely justified. For example, in the unit, "The Everyday Life of Bible People" (Primary II, Fall Quarter), an effort is made to help the primary pupil know something of the conditions under which the people lived in Bible times: how their homes were made and furnished

the food they ate, the way they made their living, their customs and religious festivals, etc. Some of these lessons do not have a specific Bible story for the day, and because of this the lessons have been criticized. In answer it should be pointed out that in order to understand better what the Bible is telling us, there are times when we need to go back into the historical and geographical setting so as to put ourselves in the place of the people who lived at that time. There is truth to the saying that "He who knows only the Bible does not really know the Bible." However, the plans for revision call for the inclusion of material that is more obviously and directly drawn from the Bible so as to satisfy the desire to give the pupil a Bible story every Sunday. All in all, this will be a welcome improvement, we believe.

The third improvement is to give more *motivation for carrying over the learning experience from Sunday school into the home*. An effort will be made to help the pupil to continue the aims of memory work and other activities when he goes home and to seek

his parents' aid in so doing. Definite suggestions will be made in the Teacher's Guide.

Because the new Revised Standard Version of the Bible has been found to be simpler and more accurate than the older translations of the Bible and because it bids fair to endear itself to readers of the Bible, all memory passages will be taken from this version. As before, the two alternate versions of the Catechism will be included, so that pupils may learn whichever form is current in their congregation.

The revision of the Christian Growth Series is another example of growing unity among Lutherans. Boards of parish education, publishers, editors and writers have all worked together with zeal and understanding. By pooling resources we are able to produce for use in our local churches study materials and teacher's guides that are superior to anything that any of the co-operating groups could do alone.

Dr. Nordgren is a member of the revision committee of the Christian Growth Series. He also served as one of the editors on the original Christian Growth editorial committee.

The Bible and Teaching

By JOHN P. MILTON

*"Train up a child in the way he
should go,
and when he is old he will not
depart from it."*

Prov. 22:6.

THIS familiar sentence from the Book of Proverbs strikes the keynote in what the Bible has to say about education or teaching as a servant of religion. The writer speaks from the viewpoint of human experience and observation, for such is the character of the Biblical Wisdom literature; but he speaks also from the religious viewpoint of one living in covenant fellowship with God, for whom "the fear of the Lord is the beginning of wisdom". As himself a child of the covenant with Abraham it is perfectly natural for him to speak of "training" or "teaching" or "nurture" of the children privileged to be brought up within the covenant; and as one who seemingly understood the dynamic spiritual and ethical character of that covenant it is just as natural for him to stress (after the prophetic manner) that religious education is concerned with conduct and not only with content, that its objective is to train the child to walk in the good and the right way, and that the test of

its success is the creation of a spirit of commitment and a lifelong loyalty to that way, however imperfect may be the walk therein.

I.

There is no direct reference to the teaching function or duty in the Book of Genesis, but it is implicit in the covenant with Abraham.

The covenant concerned not only Abraham but his children, or his seed. It involved promises to the descendants of Abraham as well as to Abraham himself. It involved a future spiritual relationship with the family of Abraham such as the one described and promised in Gen. 17:8. It involved the command to keep the covenant by a faithful observance of circumcision as the outward sign of an inwardly separated or consecrated life. It involved a command to be a blessing, a call to a missionary vocation in relation to all other families of the earth. Such promises and commandments would have no significance except they be passed down from generation to generation; and that is precisely the function of teaching.

The statement in Gen. 18:18 helps us to visualize the situation "for I have chosen him that he

may charge his children and his household after him to keep the way of the Lord by doing righteousness and justice; so that the Lord may bring to Abraham what he has promised him." The sentence implies a continuing teaching function on the family level; it indicates that in this teaching the stress should be on keeping the way of the Lord; and it illustrates the way in which Abraham should charge his children to walk with the two significant Biblical words "righteousness" and "justice".

The existence of such a dynamic program of teaching from the time of Abraham and on is evidenced in the tenacity with which the children of Israel remained separated from Egypt, resisting the pressure from without to become assimilated with the people of the land and the temptation from within to give up all hope in the covenant promises to the fathers. Doubtless there were many then as now who were negligent in this matter of teaching the covenant faith and the covenant way of life. But we can see the pattern in Gen. 18:19; and we can see some of the fruits as the patriarchal history passes over into the history of the people of Israel.

II.

It is in the history of Israel in the book of Exodus, however, that

the teaching function first becomes explicit on the national level.

1. It comes to the fore in the directions concerning the Passover in ch. 12. The appointment of the day as a memorial day implies a continuing teaching tradition; for how otherwise could it be kept as a religiously relevant feast to the Lord? The celebration of any festive day is meaningful only to those who have been made to understand the nature and the significance of the events commemorated. The Passover celebration "served as a solemn reminder of the fact that Israel was a redeemed people", says F. J. Taylor (in Richardson's "A Theological Word Book of the Bible"). It was such a reminder because when faithfully observed it included two fundamental educational principles: 1st, the imparting of information, as "the head of the household recited the history of the redemption" (John D. Davis, "A Dictionary of the Bible"); and 2nd, the religious motivation, as the child was trained to ask, "What does this mean?" (Ex. 13:14), and received the answer which directed his faith anew to the God of his fathers who had redeemed His people.

2. Reinforcing what we have said about the teaching function in relation to the feast of Passover is the prominent place accorded to

the Exodus-redemption in the Biblical tradition. Oral tradition is a form of teaching. If we may judge by the witness of the O. T., that teaching centered then in the historical fact and the religious significance of the Exodus-redemption, in the same manner as the historical fact and the religious significance of the Cross is central in Christian teaching today. In each instance the redemption experience is linked with a subsequent covenant relationship with God, in which we are taught to live in faith and obedience as His people. But pedagogically speaking the important thing to note is the seeming concentration of the teaching effort on major, fundamental themes, such as redemption and covenant; and the primary emphasis in the teaching *on what God has done*, as an incentive to a walk in faith and obedience in covenant fellowship with Him. Christian teaching, in order to be most effective, must be highly unified.

Reading Is Teaching

3. Another passage in Exodus with emphasis on the teaching function is in ch. 24, in connection with the ratification of the covenant. The reading of the Book of the Covenant in the hearing of the people brought this response, "All that the Lord has spoken we will do, and we will be obedient" (vs.

7). The reading of the Scriptures is closely related to religious instruction. Exodus 24:12 enunciates the principle in connection with the giving of the Ten Commandments: "which I have written for their instruction" (RSV). A literal translation of the Hebrew of this clause would read: "which I have written in order to teach them". The purpose of the writing, and therefore of the reading, is to teach. The reading leads to teaching; but pedagogically speaking the thing to note is that reading, when effectively done, *is* teaching. Who can measure the impact of the reading of the Scriptures through the centuries in the Jewish synagogue and in the Christian Church!

The Real Teacher—God

4. There is one more passage in Exodus that sheds light upon the teaching function in Israel. It is the statement in ch. 25:22 concerning the mercy seat as a place of meeting where God would instruct Moses as to the things that he should command the people. In ch. 29:42-46 there is a similar promise to meet with the people of Israel, seemingly through Aaron and his sons, who were consecrated to serve God as priests and (impliedly) to serve the people as religious teachers. The two passages in the light of subsequent Scripture

suggest at least three significant aspects of the Hebrew concept of religious teaching which are relevant still.

1st, there is the concept of God as the real teacher of Israel. The personal relationship of God with His people would seem to imply a more personal guidance than that which comes through indoctrination in an impersonal law. We need to re-examine the whole O. T. concept of "Torah", commonly translated "law", but meaning rather "instruction", in the sense of guidance in the good and gracious will of God for His people. It is this basic truth that underlies the frequent prayer in the Psalms, "Teach me the way I should go" (Ps. 143:8). See especially Ps. 143:10,

"Teach me to do thy will,
for thou art my God!
Let thy good spirit lead me
on a level path!"

The 2nd significant aspect of the Hebrew concept of religious instruction to be seen in Ex. 25:22 is that in the teaching process God uses men like Moses and equips them for His service with His message. The application to ourselves is not difficult to make; for it is only as we live in close spiritual fellowship with God that we can begin to measure up to the

stature of a Christian teacher. He who is to speak convincingly of faith must himself believe; and he who is to urge obedience to the will of God on others must himself walk obediently; and he who is to talk to others about "knowing the Lord" must himself know God.

The 3rd aspect of religious education is suggested by the position of Aaron and his sons as "teaching priests" (see Lev. 10:11 and II Chron. 15:3). The teaching process is an ongoing, unceasing process; the learning experience must be repeated in each succeeding generation. For that reason God has called some in every generation to be "teaching priests", lest a whole generation of children grow up without a true knowledge of God and of the good way in which He would have us walk. It is sobering to realize that even in a land like ours one lost generation (in the sense of religious education) could cause us to revert to paganism. It is well to keep that in mind when we weigh the relative urgency of the program of Christian education and of Christian missions. There ought to be a compelling urgency about both.

This is the first article in a series by Dr. Milton, professor of Old Testament Literature at Luther Theological Seminary. The articles are adapted from lectures Dr. Milton presented at the 23rd Quadrennial Sunday School Teachers' Convention.

Why the Excitement?

No Ordinary Packets, That's Why!

By CAROL WIDEN

IT WAS 4 p.m., August 15, when the postman walked into the Order Department of the Women's Missionary Society to make his routine pick-up of parcel post packages. The pile of packages ready for the post office was larger than usual, standing almost as high as Mrs. Olson's shoulder as she deftly wrapped, weighed, and stamped package after package.

A Glow of Excitement

But except for its size, there was nothing to indicate that this mail pick-up was no ordinary one. The neatly typed labels did not tell that most of the packages were going to Sunday school teachers, children's missionary leaders, and pastors in Massachusetts and Florida and Minnesota and California and Alberta, Canada, and many, many other places. Nor did the firmly tied brown packages reveal the secret of their contents—and the reason for the glow of excitement

that the staff at "3939 Pine Grove" felt as they saw the packages being loaded onto the mail truck.

For this was no ordinary mail pick-up. In fact—it represented more than two years' work of more than two dozen people such as writers, photographers, printers, staff members of the Board of Parish Education and the Women's Missionary Society, and the Missionary Education Committee of the W. M. S. What was it? The first shipment of the new 1955-1956 "Missionary Sunday" program packets to Sunday school teachers and missionary leaders who plan to begin using the packets with their new Sunday school materials this month (October).

The Story

And why the excitement? Here's the story. This year's three "Missionary Sunday" program packets, published jointly by the Board of Parish Education and the Women's

en's Missionary Society, contain some striking new features which we think will greatly enhance their usefulness in the classroom and on "Missionary Sunday." Teachers and children's leaders themselves have suggested some of these features. For example, there are the large 17"x 22" pictures included in each packet as visual aids for the twelve 15-minute worship services and the weekly classroom studies. It was a church school teacher in Galesburg, Illinois, who started the Missionary Education Committee working on the idea of providing these pictures, which are large enough for every pupil in a large department to see when displayed.

Bigger and Better

Four times as large as last year's pictures, the new ones bring alive to children and adults the work of our Augustana Church around the world. There are closeups of kindergartners entering the Lily of the Valley Kindergarten in Japan; African Luther League officers at Tanganyika, Africa's first Luther League convention; Minnie Tack, educational missionary telling Juniors in Hong Kong the story of Jesus; and twenty-one other overseas and American mission scenes. To add to the usefulness of these pictures, their subject is imprinted on them, and they may be folded

to a convenient size 8½"x 11" and filed away in the church school picture file for further use.

Other new features of the three packets will be noted in the following description of them:

For Beginners and Primary Children

"God's Children Everywhere, Series III," a picture-story set by Myrtle Rosene. A public school teacher and a Sunday school teacher of wide experience, Miss Rosene has written twelve excellent reading and telling stories around twelve of the pictures described above. New this year are the Scripture and song suggestions accompanying each story. All stories are printed on a single sheet and may be cut out and pasted on the back of the picture they describe. A Teacher's Guide explains how the stories and pictures may be used with the lessons of the Beginners I and Primary III *Christian Growth Series*.

For Juniors

"Christian Growth Through Sharing, Junior III," by Mrs. John S. Benson. Mrs. Benson is well known as a writer of church school curriculum material and children's missionary stories and worship services. In twelve widely different services she helps Juniors see the work of their Church in lands across the sea and at home,

and shows how Juniors are a part of it as they learn about and share in the Church's missionary program. A collection of news reports and true stories about children in the lands under study in this book is found in the section "Interesting Missionary Facts." A simple outline and practical suggestions on how to use these facts and the worship services with the lesson material in the *Christian Growth Series*, Junior III, is included. Six of the large 17"x 22" pictures and a new world map which locates clearly the overseas mission fields of the Augustana Church are valuable visual aids in this packet.

For Intermediates

"Christian Growth Through Sharing, Intermediate III," by Mrs. Curtis Smith. A Sunday school superintendent, a writer of children's missionary programs, and a mother of four children, Mrs. Smith explored far and wide for fresh new materials that will interest Intermediates in the mis-

sionary studies in this book. From young Christians in Japan, Africa, and other lands she obtained true stories, letters, pictures, and a song which have been incorporated in these "Missionary Sunday" worship services. An easy-to-follow outline on how to integrate the services and her collection of "Interesting Missionary Facts" into the Intermediate III Christian Growth lessons is included. Six 17"x 22" pictures and the same world map as described above are also a part of this packet.

"Missionary Sunday" program packets are priced at \$1.00 each. Additional copies of the Teacher's Guide for the Beginners and Primary packet, "God's Children Everywhere, Series III," are 15 cents. Additional books for the Junior and Intermediate packets are 30 cents.

If you have not ordered yours, why not see about it today?

Miss Widen is Secretary of Mission Education for the Augustana Women's Missionary Society.

Politeness in usually brusque road signs is such a rarity that the one outside a small Japanese town deserves special mention. It reads: "Please drive carefully. Our children may be disobeying us."

Science and Religion

By TED ALEXANDER

*We look not at the things
which are seen, but at the
things which are not seen.*

2 Cor. 4:18

WE are living in an age of marvelous things created by the scientific minds of men working with electronics, chemistry, and physics. In our thinking, we seem to place greater importance than ever upon the sciences. Many of us contemplate careers as scientists. Some of us seem to feel a dependence upon science as we have upon religion. Because of the contradictions, we may wonder if we can believe in science and believe in God.

This has been a problem that has bothered the minds of men from the times of Copernicus and Galileo. Because science and religion are both based upon faith, they need not contradict, nor should they quarrel.

From the time of Galileo, and later, Darwin and Newton, the minds of men have experienced periods of confusion, seeing old ideas challenged by the experiments, the testing, the learning

of new facts. At times, statements of the Bible came under scrutiny and were often scoffed at or discarded as belonging with the impossible. But as the minds of men progressed, many of these passages were reviewed and found to be fact. How could we once be sure that the walls of Jericho could have fallen before the sound of trumpet's blast until we learned the facts of supersonic sound. There are scientists who understand that science works because of faith and not in spite of it, that each secret of science unfolded was actually a secret of God's universe, revealed for reasons of Good and not intended for purposes of Evil.

The true scientist is directed by the motives of imagination, curiosity, and intellectual as well as artistic satisfaction. He is possessed of the great and wonderful desire to seek and find truth and understanding. Science is the seeking of knowledge. Regrettably, some scientific scholars, attempting to free themselves from doctrines, sought out facts that were often different from the old ideas

of philosophy and religion, so condemned all philosophic and religious doctrine, placing science above all else.

True learning, of course, teaches us to be humble, for the more that we know makes us aware of the greater depths of knowledge still to be explored. Knowledge is the great unfolding of man's attempts to interpret God and His universe and his own relationship to it. Man attaches names to the things about him, to the natural phenomena that is God's law, calling them Electronics, Chemistry, and Physics, with mathematics forming the symbols of descriptive communication. So important would some men make these sciences in our minds, that they would divorce them from God and Creation, making them a symbol of man's supremacy over nature, when in truth it is God who is supreme over all.

Science Needs Religion

As we study, as we take apart the atom and the human cells and seek the explanations of life and the universe, we can work to bring science back to religion.

Science is not a mechanical substitute for God. It deals with probabilities and not certainties, while religion is a certainty based upon the importance of the individual to God. We need to re-

member and understand that science is concerned with describing how things happen. Unlike the Bible, it does not take into account why they happen. Science is at continual odds with itself, in contradictions, discovering new truths about itself that replace old accepted ones.

The Word Is Constant

All aspects of human thought are subject to reanalysis, but the amazing thing is that, unlike a science text book, the Bible holds true with its central core of basic principles such as the Ten Commandments. Science, when it has a problem supposedly neatly packaged, discovers itself led on to several new problems, deeper and more difficult to solve than the first one.

Religion and science can be as one. They should work together in exploring truths in the full confidence of faith, truths that will lift up mankind in understanding through the beauty and poetry of truth. There should be no conflict between the men of science and the men of God. Science cannot be apart from God, or from His word as we know it in the Bible, because God commands all things in the universe. And science, which is a successful way of handling certain aspects of man's experience, may be superb

out it is not absolute. It is a wonderful flexible body of thought, forever changing, moving, seeking, inspired by the essential curiosity and imagination that has been God's wonderful gift to man from his beginning.

In fifty years we have discovered much about the universe that we did not know about, yet the mystery of the universe deepens as thinking men realize that we actually know less and less! We have photographed stars that we never knew existed, only to discover galaxies that defy our imagination in attempting to understand the solar system. In the complicated field of the human cell, we delve into the mind, seeking explanations of human behavior and the physical body, and we are lost not in the mechanics of matter, in pieces of flesh, cut and dried, but in the marvelous beauty and indescribable mystery of a

complexity of which we can find no duplication, and an individuality so sensitive that we are baffled to interpret its boundaries. So remarkable is the human mind that one of the world's great logicians has proved that no machine can solve the problems solvable by the human mind working in mathematics.

As you consider the seeming wonders of modern science, and if science is to be your career, never become bewildered or confused by the conflicts. Remember that the great eternal truths of the Bible alone resist the test of time and alone, freely open to new understanding, remain never in contradiction, but persist as truths.

If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.

1 John 1:6

Augustana teachers of Intermediates and Seniors, a companion article on "Science and Religion" will appear in *Teen Talk* October 23. Be sure to point it out to your classes.

What Do Today's Teenagers Really Believe?

By GEORGE L. HENDERSON

THREE fifteen-year-old boys recently were asked leading questions about their religious beliefs and told to put down what they really believed, not what they thought they should believe. One was a Lutheran, one a Catholic and one a member of the Christian Church. All are schoolmates and very good friends.

Here are the questions and their answers:

What is your religion called?

First: "Lutheran," Second: "Roman Catholic," Third: "Christian."

What is the official name of your church? First: "St. John's Evangelical Lutheran." Second: "St. Ann's Roman Catholic Church." Third: "Antioch Christian Church." (These three churches are located in Toluca, Illinois.)

Do you believe that God is the absolute, all powerful creator and

controller of the universe? All three: "Yes."

Do you believe that Jesus Christ is God's Son and that He was born of a virgin called Mary? All three: "Yes."

Do you believe that Jesus died to save men, that His death was pre-ordained by God, that He rose from the dead? All three: "Yes."

Do you believe there is a Holy Spirit? Lutheran and Catholic: "Yes." Christian "Yes. John 14: 26, Acts 2:1-4, Acts 2:38."

Do you believe there is a Devil (Satan)? If so, please explain his function as you understand it. Lutheran: "Yes. Satan is a person with much power. He has tricks and ways in which he tries to mislead Christian people. He is ever tempting and always waiting for the moment your faith in God might be weakened so he can overpower and draw you away from God." Catholic: "Yes. To try to

get man to fall into sin." Christian: "Yes. To lead man's mind from God."

Do you believe that God, Jesus Christ and the Holy Spirit really make up a single deity called Almighty God? If not, how do you differ? Lutheran and Christian: "Yes." Catholic: "They make up a deity called the Holy Trinity, which is in reality Almighty God."

Do you believe there is a place called Hell? If so, describe your conception of it. Lutheran: "Yes. No one person knows what Hell really is except that it will be a place of everlasting fire." Catholic: "Yes. A place of everlasting fire." Christian: "Yes. 'Where their worm dieth not; and the fire is not quenched.' Mark 9:44, Mark 9:43-44, Matthew 25:41, 46, Revelation 14:10-11."

Do you believe there is a place called Heaven? If so, describe your conception of it. Lutheran: "Yes. I wouldn't even attempt to describe Heaven because I don't think anyone but God knows anything about it. It will be a place of no sin and everlasting righteousness." Catholic: "Yes. No one knows for sure how it looks. Only God can describe Heaven." Christian: "Yes. My conception is as the Bible describes it in Revelation 21-22."

Do you believe there are Angels? If so, explain your idea of their function. Lutheran: "Yes. They are God's helpers and live in Heaven and praise God." Catholic: "Yes. They honor and praise God in Heaven." Christian: "Yes. They are God's messengers."

Do you believe there are Saints? If so, explain your conception of how they became Saints, etc. Lutheran: "No." Catholic: "Yes. Person who led extra special good life on earth and after his death was canonized by the Pope." Christian: "Yes. Refers to those who have died pleasing to God and those living pleasing to God. The word Saint means the same as Christian."

Do you believe you control whether or not you will go to Heaven? How? Lutheran: "Yes, partly. If you believe in God with a true faith and worship Him regularly and live by the Bible, I think you will go to Heaven." Catholic: "Yes. By the kind of life we live on earth, how we follow the commandments, etc." Christian: "Yes. By living a life acceptable in the eyes of God."

Do you believe you can communicate with God by praying? If so, do you believe He hears group prayers (either spoken in unison or verbalized by a single

individual for the group) better or more easily, or is more impressed by them, than he does in individual silent prayers? Lutheran: "I believe He hears your prayers and is impressed with them regardless if you are in a group or are alone. Although I think it is better to pray alone because of less distractions." Catholic: "I think the group prayer is more pleasing, but both are pleasing if the whole mind is concentrated on praising God." Christian: "I believe that God hears one prayer as well as the other." All three believe they can communicate with God through prayer.

Do you believe God controls things for the good of all men, for the good of a chosen group, for the good of each person in his place, for the good of countries or nations, or for His own good? All three: "For the good of all men."

Do you believe there are deeds, words and thoughts which are sins? If so, do you believe that murder is a more serious sin than swearing? If so, explain how you classify sins. Lutheran: "Yes. I really don't know; they are both sins and against God's will." Catholic: "Yes. Yes. We classify sins into two categories, mortal

(meaning the more serious, such as murder) and venial (less serious and more easily forgiven, such as swearing)." Christian: "Yes. A sin is a sin, one is as serious as another."

Do you believe sins can really be forgiven? If so, how? Lutheran: "Yes. If you really and truly repent I think they will be forgiven." Catholic: "Yes. By the absolution of the priest in confession, or by true contrition." Christian: "Yes. Acts 2:38."

Do you believe the Bible is the "Word of God" and was inspired by God? All three: "Yes."

Do you believe rituals such as attending church, group singing, group praying, communion, baptism, giving to the church, and so on, are essential to real religion? If so, are they important as fellowship activities or as keys to the Kingdom of Heaven, or both? Lutheran: "I believe they are important as keys to the Kingdom of Heaven because when you sing a song in church you are really praising God." Catholic: "Yes. Keys to the Kingdom of Heaven." Christian: "Yes. They constitute commandments. Jesus said, 'If you love me you will keep my commandments.' 1 John 2:3-4."



The Case of Helen and John

By ERNESTINE SANDEN

HELEN and John established the habit of reading the Word together on the first day of their married life. They wanted to be a Christian family and asked God's guidance and blessing to that end. Their little daughter, Jane, at first slept in her mother's arms during the family reading of the Word, but as she approached her first birthday she knew that these were special moments and often took part by voluntarily bowing her head and saying "Amen" at the close of the prayer. At two she could stop in her play, look up to the shelf where the Bible was kept, and quietly for a moment, and then be heard to say "Amen." She was learning the place of the Word in her life through imitation.

When Jane was about three she asked for a Bible for the shelf in her playroom. Her father and mother were glad to comply and also gave her a picture Bible to use when the family was together to read the Word. Jane soon asked to read from her Bible and would tell the story of one of the pictures. Helen and John wished to give her greater joy in personal achievement so they made sure that she was familiar with the story of each picture as the Bible tells it. They told them to her during a bedtime story hour.

One day Helen was very busy ironing. The clothes basket was heaped high with John's white shirts. Jane came hopping into the kitchen, gave the basket one look

and said, "Mother, I want to get into the basket." Helen sent her on an errand into the next room to avoid the request. But only minutes later Jane was back, "Mother, may I get into the clothes basket now?" Helen decided to see what her little daughter had in mind so she piled the shirts on the table and Jane quickly climbed into the basket and laid down declaring, "Now, I am the Baby Moses."

"If you are the Baby Moses, then I am the Princess who found the Baby Moses in the grasses at the edge of the river," replied Helen. The dramatization continued until all of the story was told in action and Jane ran away to play elsewhere.

Helen went on with her ironing with a song of thanksgiving in her heart that she had been permitted to have this beautiful opportunity

to share the Word with four year old Jane in a way which the child so thoroughly understood and enjoyed.

Now when Jane is five she has a two year old brother, Jack, with whom to share the story of the Baby Jesus. She is ready to do it with the figures of a crèche which she will place on the low coffee table in the living room. She and Jack will tell and talk about the story many times during the weeks before Christmas and on Christmas Eve the family will join in reading the Word which is the basis for the story the children know so well.

The prayer that Helen and John prayed on the first day of their married life is being answered. They are a Christian family. And there is growth in their Christian life through their reading the Word.

FOOD FOR THOUGHT

How many of you have your deep-freezes two-thirds full and not enough spiritual food to last until tonight?

—DR. RALPH J. BARRON
Christian Advocate